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Pacific School of Religion
Berkeley, Calif.

ON THE HORIZON OF THE CHRISTIAN CHURCH

A POWERFUL INFLUENCE FOR WORLD PEACE

At the twentieth annual convention of Rotary clubs, international, held at Dallas, Texas, recently, the president, Israel B. Sutton of Tampico, Mexico, urged the principle of the Golden Rule upon its members. "Rotary," as it is referred to by its members, is now a world-wide organization of business men, and is one of the powerful influences for World Peace. In his speech, President Sutton said among other things: "Let us discourage by every means those things which have a tendency to create unfriendliness, fear or hatred; and on the other hand let us add all of our influence to the promotion of justice and friendship." At the opening of the present year Rotary had clubs in forty-four countries. In the past eleven months clubs have been organized in Greece, Jugoslavia, Egypt, Palestine, Nicaragua, Honduras, and the Federated Malay States. By July, 1934, it is hoped to have 5,000 clubs in more than 100 countries. Every one of these clubs will have a spirit of genuine universal brotherhood and will also be a bulwark against any more wars.

AN AUGUST CONFERENCE ON BRASS TACKS

Neither utopias nor a golden age will occupy the attention of the Summer Conference of the Fellowship of Reconciliation but the immediate practical question as to just what part the ordinary citizen can play in bringing about the international and economic changes which are needed today. This conference will be held at Silver Lake, N. Y. (about fifty-five miles southeast of Buffalo) August 18-31. Such a concern with concrete realities will no doubt attract many people who see no object in discussing international and economic questions in the abstract. The timely nature of the discussions is still further emphasized by the expected presence at the conference of a varied and experienced group of leaders. During the second week when the individual's part in economic change will be discussed a group of college students who have worked in industry during the summer will hold a series of meetings along side of and in conjunction with this conference. The discussion method will be followed at the conference, which is the successor of those held at Racine, Hillsdale and Olivet in recent years. It is aimed to meet the vacation needs of those who want not merely the recreation which the physical surroundings offer, but also the stimulation afforded by contact with brilliant minds and dynamic personalities. The conference is being arranged by The Fellowship of Reconciliation, 383 Bible House, New York City.

MOVEMENT FOR PREVENTION OF BLINDNESS

The last year has seen the most widespread campaign for the prevention of blindness in the history of America, it is announced by Lewis H. Carris, managing director of the National Society for the Prevention of Blindness, in making public the Society's fourteenth annual report. The movement for the prevention of blindness now has behind it not only the organizations built up for this particular purpose, but also, the report shows, the medical profession, the field of education, organized labor, the safety movement, the profession of social work, federal, state and local governmental officers, and many groups of public spirited private citizens. Four hundred agencies are cooperating with the Society for the Prevention of Blindness. Among them are: The American Medical Association; the American Federation of Labor; the National Education Association; the League of Red Cross Societies; the National Safety Council; the National Organization for Public Health Nursing; the American Social Hygiene Association; the American Association of Industrial Physicians; the American Association of School Physicians; and the State and Provincial Health Authorities of N. A.

MORE DISCOVERIES OF EARLY BRONZE AGE

Extensive remains of the early Bronze Age have been discovered in excavations at a site at Tel Nasbeh, north of Jerusalem, by William F. Bade, dean of the Pacific School of Religion at Berkeley, California, according to an Associated Press dispatch. Tel Nasbeh, according to Professor Bade, is the Mizpah of the Prophet Samuel. (See I Samuel 22:3.) The discovery was made beneath the floor of a limestone cave buried since the days of the Hebrew prophet, Amos, about 750 B. C. However, some of the remains date back to 3000 to 2500 years B. C. Traces of an extensive new city, including sections of a great wall with two projecting towers, have been unearthed at the level of the early Iron Age. Among the highly interesting objects are potteries which Professor Bade thinks, show forms used by the Canaanites long before the days of Abraham. These include numerous jar-handle stamps and seals, two of which bear the name of the deity, "Jahu." He thinks still further discoveries may be made which will furnish more important data on the customs and character of the pre-Semitic inhabitants of Palestine flourishing in the early Bronze Age.

JAPAN HONORS JOHN R. MOTT

The First Order of the Sacred Treasury, among the highest distinctions ever given to a non-official foreigner, was conferred recently (May 27, 1929) by the Foreign Office upon John R. Mott, American Y. M. C. A. official, in recognition of his services to the youth of the world. Dr. Mott has just returned from a world tour following the Jerusalem meeting of the International Missionary Council in the spring of 1928.

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How many Cuban Friends ministers serving in Cuba?
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What is meant by "spiritual resources?"
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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

"Let Us Unite in Worship"

HOW often have we all heard these words! But how often have we caught their deep significance? Granting the general importance of worship, the key word in the above invitation is "unite." It denotes the act or experience of corporate devotion, as distinguished from that which is primarily individual. There must be individual worship, of course, before there can be group worship. The latter is not exclusive but inclusive of the former. However, it is easily possible to have a meeting for worship that never gets beyond the individualistic basis. In that case there is not the welding together, the sense of oneness, that lifts a meeting out of itself and gives it a sweeping sense of leading and power.

It is to such a fellowship of devotion that we are invited when asked to unite in worship. An even deeper responsibility is involved therefore than in ordinary private devotion. We should feel a sense of responsibility for the whole group. If we personally are out of tune with the free spirit of worship, we may hinder the meeting from coming to its full experience of devotion. Emphasis should therefore be given to the individual prayer, "Create in me a clean heart, oh God, and renew a right spirit within me."

It is significant to note the increasing attention that churches and religious leaders are today giving to the question of worship. They are consciously turning from an emphasis upon program and organization, important as they are, to the enrichment of the spiritual life of the church which must undergird them. Books are being written on the subject, speakers are emphasizing it and church conferences are giving it a leading place in their deliberations. Friends have a notable heritage in having achieved a rich experience of group worship. Have we anything more than a heritage? If so, we may now make a timely and distinctive contribution to the Christian life of our day.

History Seems to Be Repeating

RECENT announcement that the rum runners of the Canadian border have perfected a thoroughgoing organization for defying the United States Government suggests a striking parallel in our history. As all know, back of the storm and stress which led to the Civil War, lay a great moral issue: the question of the right of one man to own another man and to treat him as an ordinary chattel. This moral issue was pressed until the national government recognized it by passing legislation prohibiting the extension of slavery into northern territory. The slave interests were determined to tear down the obstacles set up by the government to the spread of their sacred institution, and to make a long story short, rebelled after the inauguration of a President committed to executing the law and policy of slavery restriction. The issue thus shifted from the moral question of slavery to the political one of the supremacy of the law of the land and the maintenance of the Union. It was on this question that the issue was drawn and sealed at Appomattox.

Back of the present determination to nullify the Constitution and enforcement legislation, lies a great moral issue: the question of the right of one man to indulge himself in a traffic that is an unquestioned menace to society. For three-quarters of a century this moral issue was pressed in all its various phases until an aroused public sentiment forced the national government to outlaw the whole nefarious business. The liquor interests have been determined to tear down the national law and paralyze the government, if necessary, and, to make a long story short, have rebelled after the inauguration of a President committed to executing the law and policy of prohibition. The issue thus shifts from the moral question of prohibition to the political one of the supremacy of the law of the land and the maintenance of the national authority.

In the face of so striking a parallel who will say that history does not repeat itself? We are not anticipating another Appomattox, but we bespeak, in relation to the border rum runners and all other nullifiers, a moral and political equivalent.

A Quaker Would Reform the Calendar

ON ANOTHER page will be found a statement setting forth the facts regarding the proposed simplified calendar. It was our privilege the other day to hear a presentation of the question by a man who is thoroughly committed to the adoption of the new calendar, having given the subject much thought. He referred to the objections to it that are made by two or three religious bodies and by those who attach great importance to certain days as fixed and sacred. It isn't

the specific day that is sacred, he reminded us, but the thing it represents. Moreover, the days and anniversaries which we observe are largely accidental and hypothetical anyway in view of the many changes that have been made in the calendar throughout the centuries. For example we were reminded that George Washington was born not on February 22 but on February 11. When the Gregorian calendar was adopted by English speaking people in 1782, it was necessary to drop out eleven days to make the proper adjustment. This for the consolation of those whose birthdays occur after the 28th of the month and who would have to arrange for themselves new anniversaries should the proposed calendar be adopted.

Perhaps in this very connection the adoption of the new calendar might render an indirect service in enforcing the realization upon the world that there are no days sacred in themselves, or, better, that all days are holy days. Early Friends took this position very strongly. George Fox, it will be recalled, refers in his Journal to "the day called Christmas," which he observed only by going about giving alms to the poor. From this viewpoint it is certainly fitting that of the one hundred and eighty-five suggestions for new calendars submitted from thirty-eight countries, the one selected should be the proposal offered by a Friend, Moses B. Cotsworth of Vancouver, B. C., whose name may be found in the Minutes of the Five Years Meeting for 1927 as one of the delegates representing Canada Yearly Meeting. Since Quakers have long been known as reformers, it would appear to be entirely appropriate for one of them to reform the calendar.

Churches and Simplified Calendar

By Sidney L. Gulick

THE MOVEMENT to simplify the calendar, stabilizing Easter and other church days and equalizing the months, has been making great headway.

In September, 1923, the League of Nations established a committee of inquiry to go into the question carefully. The defects of the present calendar were examined. One hundred and eighty-five different plans for removing the defects were considered. Opinions of leaders from many countries were found to be in remarkable agreement. On September 30, 1927, the League of Nations informed the Government of the United States that it had invited all the Governments of the world to give its committee "all information of value" bearing on the simplified calendar proposal, and particularly requested that a National Committee be formed "to study this reform."

The American National Committee has now been formed, with Mr. George Eastman as chairman. The Federal Council of Churches, having been invited to appoint a member thereon to represent the Protestant Churches, took the following action at the April meeting of the Administrative Committee:

"Resolved, that since the simplified calendar involves the stabilization of Easter and other days widely observed by many churches, the Administrative Committee requests the General Secretary to take appropriate steps to inform the Federal Council constituent bodies of changes proposed in the calendar and to inquire if any communion is opposed to such changes and to ask for some statement on this matter for transmission to the National Committee."

Without committing the Federal Council or its constituent members to any given view on this question, the Administrative Committee "requested its President, or some one designated by him, to sit with said National Committee in an unofficial capacity, merely as friendly visitor for purpose of contact and conference."

The proposed simplified calendar consists of a thirteen-months year, each month having twenty-eight days, as shown in the diagram.

ALL MONTHS OF EVERY YEAR

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

The new month "Sol" would follow June; the 365th day would be December 29th, to be called "Year-Day." "Leap-Day" would come once in four years on June 29th. Easter would fall every year on April 8th.

To one who had made no special study of the subject the defects of the present calendar and the advantages of the one proposed appear surprisingly many and great. The convenience of knowing in advance without calculation when Easter and other church days occur is obvious; not so obvious but none the less real is the advantage to business of every kind of having all months absolutely equal. Question of payroll, interest, accounting and other business transactions would be amazingly simplified under the proposed calendar. So important is this matter of equalizing pay periods that many great industries in America, as well as in Great Britain and Europe, have already adopted a thirteen period division of the year.

All churches and church people in America are now earnestly invited to give this matter careful study. If they find any real objections to the proposed calendar they are requested to communicate promptly with the President of the Federal Council of Churches, who will assemble all such information for the benefit of the National Committee.

Objections or approvals should be in hand as early as possible, in order that the National Committee may make its report to the Secretary of State at Washington for incorporation in his reply to the League of Nations. It is hoped that a general world decision may be reached by Dec. 31st, 1929, for, of course, after a decision has been reached adequate time must be allowed for adjustments before the new calendar goes into operation.

If the decision is reached during 1929, the new calendar will go into effect January, 1933, when January 1st falls on a Sunday. In case the decision is reached after 1929 the next date on which the new calendar can easily be put into operation is 1939 when January 1 again falls on Sunday.

Those who desire a brief yet adequate pamphlet discussing this question should by all means secure "Calendar Simplification," by George Eastman (343 State St., Rochester, N. Y.).

Man, being not only a religious, but also a social being, requires for the promotion of his rational happiness religious institutions which, while they give proper direction to devotion, at the same time make a wise and profitable improvement of his social feelings.—Hosea Ballou.

An Early Nineteenth Century Quaker Ballad

BY ARTHUR HOWELL

Ezra Lamborn of Emporia, Kansas, in looking through some old papers one day, came upon these quaint verses in ballad style which interested him very much and he has sent them for publication that other Friends might share his appreciation of them. Upon investigation he found these further facts relative to the incident which help to illuminate the setting and give fuller meaning to the implied message.—[EDITOR.]

FROM the Biography of Arthur Howell in "Biographical Sketches and Anecdotes of Friends," published by the Arch Street Publishing Association of Friends the following data is given. He was born in Philadelphia, August 20, 1748; was recommended a minister when twenty-one years of age, "was often gifted with clear discernment in spiritual things." In regard to the poem "Drive On," the biography states he mentioned his feelings to his family who encouraged him to prepare to go. The horse was hitched, and at Arthur's direction they drove to Fourth Street, Philadelphia, turned north and finally reached the home of John Nutts who lived in Germantown opposite the Friends Meetinghouse. Stopping the horse, they alighted, and as they did so saw a funeral approaching. The carriages were driven into the yard and Arthur and his son followed after. "Soon a fire was kindled within his heart and a word was put in his heart: "Blessed are the dead who die in the Lord, from henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." This was the text. Next day, John Nutts came to the city and inquired of Arthur Howell if he knew the people said he was a prophet, and informed him that the person whose funeral he attended the day before was a woman who resided on the Logan estate. Her nephew, who was under her care, having died, some malicious person had spread abroad a report that she had caused the death of the child in order to inherit the property. The aunt was so affected at hearing this wicked charge, that her spirit sank, her health became inpaired, she declined in strength, and at last died of a broken heart. During her sickness, when near the close, she had declared that the Lord would, in token of her innocence, send one of his ministers to preach at her funeral. Arthur Howell died in 1816, in the sixty-eighth year of his age.

"DRIVE ON!"

"I feel," said Arthur Howell
To his faithful wife one day,
"My Master calls me from this house
And I must quick away."
"Where is it thou wouldst go," she asked,
"If such thy duty be?"
"It is not clear to me," he said;
"The Spirit moveth me."

And soon upon the road he was;
His son sat by his side;
"Which way?" the youth then asked of him;
"Where, father, wouldst thou ride?"
But Arthur heeded nothing more
The question of his son
Than simply to direct him thus:
"Drive on, my son, drive on!"

And on they went, and on, and on,
With solemn gait and slow;
Past tall house, farm and factory,
In silence did they go,
Until the son, uncertain, said,
"A long way have we gone";
But Arthur answered only thus:
"Drive on, my son, drive on!"

And on they drove until they reached
A house beside the way;
When looking up, the father said,
"*There* is the place we'll stay;
This is the house I saw last night,
A vision came to me;
That's the open door, I saw;
That's the old oak tree."

Into that house he enter straight;
Then silently he prayed:
"Good Lord, what is it I shall do?
For I am sore afraid;
Deep in the night a spirit came
And pointing here, was gone;
I seemed to read these written words:
'Christ's servant, thou, drive on'!"

Then, looking through the open door,
He saw a funeral train
Slow winding up the dusty road;
The Spirit came again,
And, then, behind the train, he went—
"Why follow?" asked the son;
He said, as he had said before,
"Drive on, my son, drive on!"

And very soon the course had come
Into a graveyard green,
With Arthur following after still,
As he before had been;
He joined the mourners' group around
A tomb all newly made;
And through the stillness of the sobs
Was heard the sexton's spade.

A fire was kindled in his heart;
He lifted up his voice:
"Blessed are the dead who, in the Lord,
In spirit shall rejoice;
Blessed are the dead who, in the Lord,
Shall, henceforth, peaceful die;
Rest from their labors shall they have;
In Abraham's bosom lie;

"For thus, the Spirit speaketh; yea,
Their labors have an end;
Their works shall follow after them;
God doth his angel send,
And what was wrong shall righted be,
And souls shall be redeemed;
The Holy Spirit to that soul
Was nearer than it seemed.

"Long hath it suffered in this life;
Long hath it wished for rest;
A pure, though deeply sorrowing heart,
Was in that aching breast;
The mortal shackles broken now,
The soul is now set free;
Behold, the promise of the Word—
Redeemed, this one shall be."

And then, a mourner rising up:
"A prophet sure, thou art;
Knew thou this buried innocent?
Knew thou her broken heart?"
"I knew her not, nor did I know
Who was it that was dead;"
This humble, faithful man of God,
In trembling accents said.

"And how canst thou, a stranger here,
Proclaim what we all know?
Yet, would the world still disbelieve,
And slander on her throw—
Know she was charged with cruel sin?
This was her dying word:
The Lord will prove my innocence—
His voice will soon be heard;

"For to my funeral there will come,
A holy man and true,
One of Christ's ministers on earth,
And he will speak to you;
The Spirit, this did say to me,
In answer to my prayer—
And now I go in peace; I see
The angels waiting there."

And straightway, then, the preacher spoke;
And answering, he said:
"It was the still, small voice I heard;
The Holy Spirit led;
'Twas by his power that I was moved;
The Father and the Son
Abode with me, and bowed in prayer,
I saw him write, *Drive on!*"

When Arthur left the graveyard green,
A calm was on his brow;
A peaceful quiet in his breast;
Clear was the calling now—
And journeying home, with cheerful words,
He oft addressed his son:
"Now heed thee well, in after time,
The Spirit's voice, '*Drive on'!*"

Trail Makers in Africa

A Sketch of the Chilsons

(Continued from last week.)

AT THORNTOWN, Indiana, October, 1881, the Quaker home of John J. and Elizabeth Hill was gladdened by the coming of another daughter, Edna, to their group of girls. Here in a Christian home, Edna spent her childhood, early giving her life to Christ, and the years that followed were marked with faithfulness.

Her early training was received in the Thorntown elementary school, and high school, from which she was graduated in 1901. Soon afterward she moved with her parents to Oklahoma. The following year, realizing the importance of further training for religious work, she entered a training school at Cleveland, Ohio. It was while attending this school that her interest in Africa was first awakened and she heard the call to service in that field. Later she entered Friends University, where she spent some time as a student and as a student teacher. Because of her marked gift in the ministry and song, there were many demands upon her time, which she freely gave.

Her desire for service in Africa began its realization when she sailed from New York with Arthur Chilson on April 20, 1907. Sailing via England, they reached Mombasa June, 1907, after a somewhat rough voyage. Nine days later they established their new home at Kaimosi. Here their first term of service was spent, and here their two daughters, Esther and Rachel, were born.

In order to extend the work, there was more pioneering to be done; so in 1915, the Chilsons left their home and good house at Kaimosi and went camping, looking for a new mission site. One day while in camp, about thirty miles north of Kaimosi, an interested lad took his first writing lesson by tracing with his finger, Arthur Chilson's name, which he had written by the lad's request on the arm of his chair. The lad invited them to live there among his people to teach them, and this became the chosen site for Malava Station.

Temporary buildings were erected, and for a time the Chilson family lived in a mud and pole house with earth floors. Many guests were entertained in the Chilson home; and one man who remained for several days brought his own native helper with him, who was made welcome in the home of the native African minister. When the day came for them to go, Arthur Chilson saw the native helper talking earnestly with his master and feared there had been trouble between the native minister and his friend's helper. The native was really saying: "God lives down there in that house (the native minister's house). Ngaira loves his wife, he loves his children; they all sit and eat together; all these days I have not heard him speak one cross word to his wife or his children, and every day they read the Bible and pray together. I tell you God lives down there in that house!"

Famines and food shortages have caused much suffering. Arthur Chilson tells of an old man and his daughter of ten or eleven years. The two were living alone, their bodies wasted, the skin dry and harsh like parchment stretched over bones. The old man brought home food and sitting ate it bite by bite while his little daughter with wasted, skinny form, watched him with longing, hungry eyes; but the father gave her nothing. Arthur and Edna Chilson have shared the Bread of Life with many thousands, freely and gladly.

Many are the duties of the missionary. He must turn doctor and even dentist. Hunting big game is usually considered a vacation pastime, but sometimes it becomes missionary work when animals endanger life and damage gardens and crops. Then the African comes to the missionary asking him to kill the marauders. A seventeen foot python had his home among some rocks in the hills a few miles from Malava Station. It had been killing the natives' sheep and goats; so they asked Arthur Chilson to kill it. He risked his life to do so and shot it as it rushed toward him, at a distance of only a few steps. A lion measuring nine feet six inches from nose to tip of tail, was killed by Arthur Chilson, who crawled into a jungle on hands and knees to fire at it, the attention of the animal being attracted by people on the opposite side.

Arthur and Edna Chilson have served faithfully in ministry and song in the Annual Prayer Conferences where many scores have been won to Christ. For Arthur Chilson as Head of the Station there were many questions and conferences with the British Government officials; oversight of the evangelistic and educational work, not only of the station, but of the surrounding schools and district; there were buildings to erect and repair, mission accounts to keep, reports to prepare, letters to write, and many other tasks of widely varied character, and Arthur Chilson served in these ways while acting as treasurer and as secretary of the mission, and representative on Government and mission committees.

The days have been equally full for Edna Chilson, but whatever the task it was always discharged with calmness and wisdom which testified to the Holy Spirit's guidance and an unhurried mind. Each forenoon she taught her daughters, Esther and Rachel, in a small, one-roomed schoolhouse in the garden, where no one was allowed to interrupt. The afternoons were given to the station school for native pupils and teachers; and sometimes during vacation months, she taught in the Normal School at Kaimosi. In addition to preaching, she taught classes in music and sewing, conducted women's meetings, visited homes, did her own sewing, helped with letters and station account books, and entertained friends and strangers. One was always welcomed and made to feel at home while God's abiding presence and power spoke comfort and peace, and brought rest and refreshment to body, mind, and spirit. Their first aim has been to show Jesus to the African people as Lord and Savior, by life, deed, and word.

ROXIE STALKER.

Westfield, Indiana.

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Cooperative Work in Mexico

By W. A. Ross

W. A Ross is President of the Evangelical Seminary of Mexico, Mexico City. The Seminary is supported by gifts from the different denominations having work in Mexico. Friends have made an annual contribution to the Seminary and each year has had some students in attendance.

THE interest in Mexico, both in and out of the country centers around the Revolution. This gets the first page and big letters in the daily papers; and just because this is only one of the many revolutions here, all of us are in danger of concluding that a history of Mexico would be only a history of revolutions, forgetting there are large blocks of history that tell another side.

The other day alongside the news of the revolution in one of the leading morning papers, on the front page, were two other items of news covering two or three columns each, and these items to me were much more significant than the news of the revolution: One of these was the address which the Secretary of Education made to the "Cultural Missions" who have been in the City of Mexico for two months giving special study to rural educational problems. The address was a sort of valedictory to these teachers, who are Mexicans, as they started out on a nine months' campaign of holding Missions of one month each in the rural districts. There were seven groups and about seven in each group. During the year they will visit fifteen States of the Republic. The other item was a reference to the new plan of studies in the National Preparatory School, which the Rector of the National University handed to the Secretary of Education. This plan of study represented the work of the University Council and other groups that have been studying the plans for some months. The plan of study goes into effect at once. And yet while these two items were far more significant than the news of the revolution, perhaps not one person in 100,000 in the United States heard a word about them.

The real history of Mexico is not the history of their revolutions. In the midst of these and in spite of them there has been a noble line of poets, philosophers, writers, musicians, artists, painters and heroes who have lived and wrought and in whom the real soul of Mexico marches forward. Without going further back than the present revolution, which began in 1910, the greatest of all Mexican poets did some of his best work during this time. We refer to Amada Norvo. When he died in 1919 he was serving his country as Ambassador in Uruguay. His body was brought home accompanied by warships of three nations and the procession which did him honor in Mexico City was composed of more than 200,000 people. To the solemn measures of the Funeral March they passed by — the Mexican dignitaries, representatives from foreign countries, the Army and Marines, Military students, school children and a multitude of common people, all followed what was left to them of the great poet, who had sung to them and whose songs they had loved and heeded. Amada Nervo is just one of the artists of Mexico. One of their present day painters, Diego Rivera, is recognized in all of the art centers in Europe as one of the leading exponents of the Modern French school of art. Recently he was given a prize in New York of $2,000.

The Mexican heart is surely a soil prepared for the Gospel, and we are in Mexico to sow the Gospel seed in this soil; as ex-President Calles said, "A soil that is now broken and ready." Here are his words: "I have broken up the soil and it is for the Evangelicals to sow the seed." I am going to enumerate a few of the activities in Evangelical circles since January last.

The Evangelical Seminary began its work on February 6. The enrollment has now reached 37, the largest in the history of the institution. The Seminary authorities invited Rev. F. J. Huegel of the Christian Mission in San Luis Potosi to give a series of Bible Devotional Studies during the first week of the Seminary year. He talked to the student body twice each day. The presence of Mr. Huegel and his Bible Studies helped to create an atmosphere which is still felt.

The Evangelical schools in all the tableland of Mexico began in January and February.

Another item of great interest was the Delegation from Cuba to further the plans for the Havana Congress to be held in June. Of course, the Mexican churches have been doing their share in preparation for the Congress and the presence of the President of the organization and of another Cuban representative was of great value in bringing to a head the plans of the Mexican constituency. The Cuban delegation was in Mexico City for a week, and day after day in conference with the leaders of Mexico and in popular meetings in the different churches, the part of Mexico in the Congress was more thoroughly clarified and great enthusiasm was aroused on the part of the leaders. Beyond a doubt the full quota of delegates assigned to Mexico will be reached and we believe passed.

Just as I am writing this letter plans for the General Secretary of Religious Education for Mexico are being approved. It is thought he will begin his work either in May or June. The work in the churches, as well as in the plans of the Government for education and industrial improvement, have gone forward without abatement during the past few weeks.

. OUR PRAYER

O, Father above,
Sure of thy love,
Rest we content.

Help us to feel,
Here where we kneel,
Strong in thy strength.

Then, when we rise,
Take from our eyes
All that illures;

Shine on our way
And make this a day
Brightened by Thee.

JULIA GRAYDON.

Harrisburg, Pa.

YOUNG AFRICA ON PARADE

The statement that the world is growing smaller is continually before us. We wish there were some less hackneyed way of expressing the developing neighborliness of the world when we are told of such things as African Baby Shows. The following account sent in by Margaret Parker, one of the two nurses in Friends Africa Hospital, adds just another angle to the jingle: "The colonel's lady and Judy O'Grady are sisters under the skin."

"This year, on February 22, we had a Baby Show. We asked that babies that had been born in the hospital and those where we had been in the homes to assist at their birth be brought to the hospital on that day. Some lived too far away to come, but we were pleased when twenty-four babies arrived.

"We obtained the names of both parents and babies. (We had only the mother's name on our records.) All the babies were weighed and inspected. A short talk on hygiene was given to the mothers, after which pictures were taken of the babies and their mothers. The mothers were then served with ubushuma (native bread), beans, tea, and cookies.

"Then they started home early in the afternoon. Some of them had walked twelve miles to get here. Most American mothers would consider this rather too long a journey, on foot, for one day, to attend a mere Baby Show! However,

these people seemed to feel it had been worth while. In one instance where twin girls, one year old, were to be brought, the father came also to carry one baby. When we were asking for the names of the babies we had something of a surprise when they told us the names of these twin girls were Miss Haviland and Miss Parker, spelled Missihaviland and Missiparker. Two babies have been named for girls who work in the hospital and helped care for the mother and baby while they were here.

"The number of maternity cases that come to us is increasing rather rapidly. In 1925 we had four cases; in 1926 there were twelve; in 1927 there were twenty-four; and in 1928 there were fifty-nine cases. We are especially grateful for this increase because the need is so great. Many babies are born dead or die at birth and a considerable number could be saved with proper care. Many women lose their lives at childbirth and a fair number of these also could be saved with proper assistance and care.

"We believe that this is one of the most important phases of our work and that it has an important place in the task of bringing the message of the love of Christ into the life and knowledge of these people."

NEBRASKA YEARLY MEETING

The twenty-second session of Nebraska Yearly Meeting approached the ideal in some respects. The spirit of unity, fellowship and sympathetic co-operation was very marked, the attendance was good and the weather pleasant throughout.

The Yearly Meeting convened at Nebraska Central College, June 4, at 9:30 a. m., the C. E. Union, the Women's Missionary Union and the Meeting on Ministry and Oversight each meeting in annual business session on the previous day. A conscious covering of the Divine Presence was felt in all the meetings. In the Meetings on Ministry and Oversight a deeper interest was manifest which found expression in the selection of topics for discussion at the Quarterly Meetings on Ministry and Oversight during the coming year. Friends were encouraged when the gift in the ministry of four young men was given the sanction of the Yearly Meeting and they came forward while impressive messages of Scripture were read and prayer offered by Theo. Foxworthy and Walter H. Wilson.

Very helpful service was rendered by the visiting ministers present: Francis Jones and Alpheus Rees of Kansas Yearly Meeting; Chas. O. Whitely, who gave the address on Evangelism and conducted two devotional periods at 11:30 a. m.; and Percy M. Thomas, of Des Moines, Iowa, who gave the address on Religious Education and in a devotional half-hour led in consideration of "What Is a Christian?" Other devotional meetings conducted by ministers of the Yearly Meeting were full of inspiration, especially that on Saturday evening at the close of the business, when Elsie R. Marvin stirred all hearts with a fervent appeal and the meeting closed with a service of consecration.

The General Superintendent, Walter H. Wilson, made a splendid report of the work of the past year. Much appreciation for his faithful service was expressed and he was chosen to continue in that position the coming year. A request was granted for a new Quarterly Meeting to be established in northwest Nebraska, a field which has formerly been a part of Spring Bank Quarterly Meeting and is now open for further development.

A far-reaching set of goals adopted by the Evangelistic and Church Extension Board were read before the Yearly Meeting, which, when attained, will greatly strengthen the work.

Reports from Nebraska Central College told of an unusually fine spirit among the student body the past year, with some outstanding achievements in contests and special recognition in the State. President O. W. Carrell followed with a splendid address upon "The Ideals and Purposes of Nebraska Central College."

Increased emphasis is being placed on tithing and systematic giving and where these are adopted the finances of the church have been much strengthened.

Each afternoon the children's hour was in charge of Grace M. Elliott, who was well adapted to this service, the interest and attendance increasing each day until the last.

The work of missions, prohibition, peace and other departments also claimed attention and much interesting work had been accomplished in this way.

The aged members unable to be present, former leaders in the Yearly Meeting, and some of the members in active service in larger and distant fields were remembered with tender and sympathetic regard and the clerks were directed to send greetings to many of these.

Friends were also much interested in the annual family letter from each of our sister Yearly Meetings. These contain much to encourage us as a church, and the spirit of love, unity and advice found in each was cheering to our hearts.

M. Herbert Watson, presiding clerk; Milo H. Crosbie, recording clerk, and De-Ella L. Newlin, reading clerk, were again chosen to serve the meeting, and Stacy Wessner as announcing clerk.

D. L. N.

PEELLE-JOHNSON WEDDING

On June 8 the home of Dr. Andrew Mutch, Bryn Mawr, Pa., was the scene of a simple Quaker marriage, when Eleanor Johnson, daughter of John Johnson of Sabina, Ohio, became the bride of Miles L. Peelle of Wilmington, Ohio. who was graduated this year from the Graduate School of Haverford College. He is the only son of Irving Peelle, presiding clerk of Wilmington Monthly Meeting.

Near relatives witnessing the ceremony were Mrs. John Johnson and Stanley Johnson, mother and brother of the bride, and Mr. and Mrs. Irving Peelle, parents of the bridegroom. Other relatives in attendance were Mrs. Annetta Way, of Lansdowne, Pa., Mr. and Mrs. Russell Edgerton and Miss Anna Telfair, of Westtown School, Westtown, Pa. Among special friends of the bridegroom in attendance were students from the Graduate School of Haverford College.

After a short trip through the East, Mr. and Mrs. Peelle spent a few days in Wilmington before starting for Japan. They are now driving to the Pacific coast, and plan to sail from Vancouver, B. C., about August 7. All best wishes are extended to them and for their new work in Sapporo, Japan, where he will engage in teaching at Hokkaido University, for the next three years.

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Some Special Correspondence from Nashville

FROM week to week, I have read with interest in *The Christian Century*, the special correspondence from Nashville. Naturally, my eye is always open for mention of Fisk and its doings, and this most interesting experiment in Negro education under Friendly supervision often receives notice in these columns. Yesterday I felt the need of pinching myself to be sure that I was not dreaming that I sat in Fisk Church listening to Tom Jones preach. Yet, it is true. I am in Nashville. And to avoid the repetition of charges of vagueness hurled at me a year ago, let me add that my husband has a summer teaching position in Peabody Teachers College and the family is "summering" in the South. A year ago, for similar reasons, we journeyed toward the north, where the allotted six b l a n k e t s were sometimes scarcely enough. Here, one hears about wet sheets and electric fans and doors closed against the heat. Thus far, we have enjoyed ordinary summer weather. The Editor of THE AMERICAN FRIEND has encouraged me to furnish during these weeks some "Special Correspondence from Nashville." Until the "wet sheet" stage arrives, I shall be glad to share some of the experiences I have in this new environment.

Nashville is a city of colleges. I have not seen all of the reported sixteen, but Vanderbilt, Peabody, Ward Belmont and Fisk are very much on the map and if one listens or looks he is sure to become conscious of Scarrit College of Religion, a Y. M. C. A. Graduate College, Trevecca, a Nazarene College, and others. Vanderbilt, with an extensive building program in process, has just received a gift of four million from the General Education Board. The study of medicine is receiving special emphasis in this university.

The George Peabody Teachers College has a summer enrollment of some 2,500. All were present at the opening reception, I am sure, and the two hundred faculty members swelled the numbers. Cards bearing names and states were attached to us, and someone told us there was a third from Indiana! Amid all the Floridas, Louisianas, Mississippis, Carolinas, Georgias and Tennessees, a Michigan or an Illinois was a long lost friend! In a place like this, one marvels that anyone can remain ignorant. What an effort at education! Fortunately, there is not a great deal of duplication in the work offered in the various schools and many purposes and classes of people are served.

We regard this summer as an opportunity for education in "churchianity" and have made a good beginning by attending two services in one morning. The Nazarenes, around the corner, were having children's day and that was an attraction to the younger members of the family not to be ignored. We found the house literally swarming with children and young people, while the adult classes were so well attended as to cause some rather painful comparisons in my own mind. We were welcomed by a young man who introduced himself as a member of the Fisk faculty, heading the Psychology department. The information from him that President Jones was to preach at Fisk induced us to slip out in time to avail ourselves of the opportunity to attend meeting there. If it is possible to judge from the Nazarenes we have met here and the one service attended, they are of a little more quiet variety than those we have known elsewhere. Indications are that they are rapidly growing and reaching a rather large group around their small building.

President Jones was introduced to the Fisk group, largely summer school students, with words of deep appreciation by the pastor. He had a very dignified appearance in his ministerial-collegiate garb, and all through the exposition of his sermon I remembered that this was the president of Fisk who was speaking. But when he got as far as the Application, a bishop's robe could not have concealed the fact that he was just Tom! The words of David, "Carry back the ark into the city," furnished the basis for a plea for dependence on real worth rather than external symbols, for the "taking back to the city" of the unnecessary and material, and the building upon reality. I felt the wisdom of his words and rejoiced in his fearlessness. At the close of the meeting Esther Jones made us acquainted with the pastor and his wife, the director of music for the summer, the professor of Biology at Fisk and others. These fine people were very evidently glad to know friends of the Jones', who hold such a high place in their regard. Later, I hope to see something of Fisk itself, as it performs in summer session. I shall have to wait, too, to hear the singing of spirituals. A quartet sang hymns and the congregational singing was good.

Sir John Adams, formerly of the faculty of London University, has been giving a series of twilight lectures on the Peabody campus, following his delivery of the Commencement Day address. Sir John is rotund and bald and witty, and if these characteristics do not distinguish him from many another Englishman, perhaps his velvet jacket helps. At any rate, it seems to keep good company with the "Sir" at the front of his name. On Sunday evening, when he spoke on "The Psychology of Temptation," his audience was as large as could be accommodated and was absolutely attentive. Sunday evening vespers are a tradition at Peabody. They are held in front of the Social-Religious building with its massive pillars, looking out over a campus truly beautiful. I look forward to these hours with great spiritual leaders.

Andrew Jackson's old home, known as "The Hermitage," is a spot to which all Nashville visitors are directed. This letter has grown too long to permit a description, but one thing of interest I cannot pass unmentioned. In his dining-room, sparkling with glass and silver, stood on display Andrew Jackson's liquor case! When this Southern hero made his frequent journeys from Nashville to Washington in the closed carriage so carefully preserved for our view, the many bottles in the liquor case were well stocked, and this container was no doubt given a place of protection and convenience, for the pleasure of the traveler. Truly, we do make a little progress in a hundred years!

The mocking birds sing in the tree tops, and I never experienced such intimate friendship with wood thrushes. The magnolia blossoms — mammoth creamy white shedders of perfume—nestle among the shiny deep green leaves of the big trees. The ice man, the grocery man and the milk man all have time to be cordial and polite. There are more negroes than I am accustomed to seeing, and some of their living quarters are quite poor. On every hand I hear the soft Southern accent. Yes, this is the South. Never before did I feel myself a Yankee. For a time I welcome the experience.

ELIZABETH H. EMERSON.

Nashville, Tenn.

We all have to live; we all know the perils of evil living; we all want to know the secret of life; we all want to live the really good life. Well, then, we have to purge the eye that it may see, the spiritual eye; we have to open the ear, the spiritual ear, that it may hear. We have to refuse the fear which keeps us from daring to think about the call of God. We have to refuse the cowardice which will not find space and quiet for him to speak in. We have to refuse the idle curiosity which makes religion a mere speculative inquiry. We have to refuse the vanity and false independence which makes us so deaf to God; and to believe that he that willeth to know His will, he shall be open to the self-revelation of God.—BISHOP GORE.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

ANNA B. GRISCOM, Acting Executive Sec'y—20 S. 12th St., Philadelphia, Pa.

The New England Branch of the Service Committee has appointed the following officers for the coming year, beginning June 1: Stephen Rushmore, Chairman; William M. Duguid, Vice-Chairman; Blanche R. Howland, Secretary-Treasurer; Harvey C. Perry, Auditor. They hope that there will be two Peace Caravans in New England this summer, one on Cape Cod and the other in Maine and New Hampshire.

Working with Students

Hugh and Elizabeth Borton have undertaken the reorganization of the Night School which is held under the auspices of the Hijirisaka Friends Meeting in Tokyo. This school has been in existence for many years, but has lately had very few students; and the reorganization, it is hoped, will bring many more. Classes are now held on Monday and Wednesday evenings for both advanced and beginning students in English. The beginners are taught translation, composition, and general conversation. The more advanced students have two classes, one in Western Ethics, taught by that Quaker veteran in Japan, Gilbert Bowles; and one in the Development of American Democracy, taught by the Bortons. Both are classes in pronunciation and Western Customs. On Friday night, besides an hour of study, all will meet for a social period.

In addition to this, the Bortons are meeting a group of students from Keio University once a week for "General Conversation." The two Americans "hope to learn a great deal about Japan" from the students who, on their side, probably hope to learn much about the United States.

When not otherwise occupied, they are rewriting and arranging some thirty history lectures given under the auspices of the Japanese Language School, through which Gilbert Bowles and several interested Japanese are trying to interpret Japan to foreigners. These lectures were given by Japanese authorities in their various fields, and it is hoped that the collection may be printed, as it would add much to the English material on Japanese history.

They Take Responsibility

The increasing strength of the German Yearly Meeting is shown by the way in which the members of the Frankfort group of German Friends have taken over the work of the Friends International Center in that city. English and American Friends have decided to support only one Center—Berlin—in Germany. Yet the Frankfort Center has been conducting a lively Student Club, an International Club, and a Club of British Wives of Germans, in addition to several forms of relief work already mainly in German hands.

All these clubs will be continued; the older students will take charge of their club, and arrange for international addresses, and discussions as heretofore. Members of the Meeting will take up the other clubs. The Meeting is looking for smaller rooms than those now occupied, in which to hold Meetings for Worship, and other activities, it being hoped also to begin other work more in the field of industry. Dorothy Henkel, who has long been a member of the Frankfort Center, will still represent the English Friends in the district, taking part in the regular work, but left free for addresses, visits to other Quaker groups, or whatever work seems needed.

Philadelphia Home Service

Western Community House needs a Scout Master through the summer, and perhaps next winter, as well, for every Tuesday evening. The Settlement is also very anxious to find some volunteer teachers for their Daily Vacation Bible School, which will open on July 8th, to meet on Mondays, Wednesdays and Fridays, from 10:30 to 11:30 a. m. for the rest of the summer. Write to Service Committee office concerning these opportunities.

1929
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To Give New Hope

This is the effect of the Coalfields Distress Committee of the English Friends, who have been working among the members since 1926. This committee has aroused interest in every direction, and has established a system of relief which is now the pattern adopted by the Lord Mayor's Fund for the rest of the country. Three hundred thousand men are unemployed, and many others only partly employed. Neither Unemployment Insurance nor Poor Law Relief gives more than a bare subsistence, and in unemployment of three, four, even seven years, physical and mental health suffers terribly, while ordinary household articles disappear almost entirely.

Food, clothing, medical aid have been given by the Friends. Cobblers' shops have been opened, where unemployed men gladly give time and labor to repair thousands of pairs of children's shoes, the materials being supplied by the Committee.

Much constructive work has been done—roadmaking in one place, and successful experiments in spinning, weaving, and machine-knitting. Some boys have been apprenticed to skilled trades. Welfare clubs have been organized for boys over eighteen, giving them one day's work a week, and one meal a day, with talks on personal hygiene and civic interests, and opportunity for physical culture and organized games on the non-working days.

Most important of all, perhaps, is the Allotment work, helping men to make use of, or to secure, little plots of land, allotted to them for vegetable-growing. Thousands of allotments had been neglected because of hopelessness, or their high rents. The Committee has secured reduction of rents, distributed seeds, seed potatoes, fertilizers, and has made many new allotments possible. Over 80,000 families have received help in this way—help and hope.

Contributions received by the Coalfields Distress Committee are put to very good use.

But it is quite impossible to preach faithfully without treading hard on people's corns now and then, and if for that he is persecuted, then persecuted he must be. You cannot separate religion and politics without maiming religion and poisoning politics. Jesus did not; he could not keep clear of them; that was why he was crucified. He was put to death by a coalition of the political parties of his time. They were divided about everything else, but they were united in their opposition to his doctrine, which each felt for different reasons would "queer the pitch," or, as my American friends would put it, "gum the works."—G. A. STUDDERT-KENNEDY.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

AMERICA LOSES—TAGORE SPEAKS IN JAPAN

Editor THE AMERICAN FRIEND:

Rabindranath Tagore, famous Indian poet and philosopher, was asked by a certain University in Southern California to come to their college and deliver a series of lectures on "The Philosophy of Leisure." At first thought such a plan does not seem startling in any respect, but when one looks at the outcome of this plan, one is impressed by its failure.

Coming from Canada, where he had delivered some lectures, into the United States last April, Dr. Tagore was met by a conscientious American Immigration official. This official, may it be said to his credit, felt the obligation placed upon him to inform all Asiatics entering America that the government had passed certain laws preventing Easterners from residing permanently in his country. Dr. Tagore was then told that his visit in America was limited by law, not to exceed six months! After shaking off this official, Dr. Tagore journeyed to Los Angeles, where he decided he could not consistently deliver lectures to people whose hospitality was unwilling to receive him as a man—thus he cancelled his engagements, remaining in the above mentioned city three days.

So much for the general facts. What has been the result? Jumping at the opportunity to place before the public of Tokyo such a famous personage, the *Asahi* newspaper, one of the largest in the city, has arranged with Dr. Tagore to give his lectures in Japan instead of Southern California. His lectures and information concerning his program here have been carefully kept from the foreign press and his Japanese audience is delighted at the opportunity America has given them; had he carried through his American program, he would not have stopped in Tokyo on his return home.

Speaking before an audience which packed all corners of the room, Dr. Tagore told last night why he was speaking in Japan instead of America, and what his subject was to be. Bearing no personal grudge towards America, he told in a matter of fact way why he had returned so quickly. He said, "In America I found discourtesy was displayed against all Asiatics without hesitation. It came to me as a great shock, for in all my travels in many western countries, I had never been received like this. In the display of rudeness in questions asked me, and in the attitude taken when reference was made to my limited time allowed in America, I felt the desire of America not to have Easterners in their midst. Thus I was unwilling to accept unwilling hospitality offered me. I did not feel this discourtesy as an individual, but I was pained for the sake of Asia. (Applause.) I feel sure that politics does not represent the real people of that country, for it often expresses the lowest passions and instincts. I should be false to my mission if I allowed my heart to remain bitter towards that great nation. I have in the United States many loyal friends and hope that this great nation will carry on the culture of the west and will develop intelligence enough to unite the East and the West." With this explanation, Dr. Tagore then gave to his Tokyo audience his first lecture on "The Philosophy of Leisure."

This whole incident, together with the reaction of the Japanese people, is one more sign that the East is beginning to realize that she is sufficient unto herself. Japan proper, through skillful methods of production, is increasing her output of foodstuffs to such an extent that her surplus population problem is becoming less acute, in spite of her increase in numbers. Can it be that the East will survive and grow in spite of America? Was the particular University in question which invited Dr. Tagore to speak, so engrossed in the pursuit of learning that it could not appoint a reception committee to show some courtesy towards its distinguished guest? Will not Americans some day realize that they, not the East, may be the losers by their exclusion clause of the Immigration Bill?

HUGH BORTON.

Tokyo, Japan.

READ AND TAKE COURAGE

Editor THE AMERICAN FRIEND:

Do you get discouraged about racial and international understanding sometimes? I am optimistic, but sometimes I get awfully discouraged about it. I heard something the other day that did my heart so much good, I'll just pass it on.

Last fall the principal in my home high school at Milan, Indiana, wrote me about the new activities of the Sunshine Club which she sponsors among the high school girls. Work was to be done by various committees, good housekeeping, music, one-act plays, world friendship, etc., and the girls were to choose the group in which they wanted to work. My friend was writing for suggestions for the world friendship committee. So I wrote to "101 South Eighth Street" for ideas, and soon two letters came, one from the home mission office and one from the foreign mission office. I sent the suggestions on, and the world friendship girls at Milan got busy. They wrote to Mildred White (at Ram Allah) and soon were corresponding with a girl in the Girls' School, receiving pressed flowers, lace, etc., from her; they wrote to Susie Frazier, and received letters and pictures from an Indian girl; they wrote to Daisy Ransome, etc. And there are no Friends at Milan, you know. They picked up ideas here and there, dressed dolls to send to Japan, sent Christmas packages to their new friends, and wrote letters here and there.

Soon the girls in the other committees were saying, "We aren't having fun like that, we just aren't doing anything; *may we join the world friendship committee?*" And before school was out they had to let all the girls in school join the world friendship committee. For their activities this year, they won the state trophy, competing with forty-nine other schools in their class. I am real proud of them, and I wish the girls at Richmond knew how much good their suggestions did. The Sunshine Club is making great plans for next year. They think, though, that each girl in school ought to have a "foreign" friend for her very own, and that it's too bad to be in touch with just such a few of them.

LOIS S. VAUGHT.

Chicago, Illinois.

TO MONTHLY MEETINGS OF QUAKERDOM

Editor THE AMERICAN FRIEND:

Since its very beginning the Society of Friends has maintained that war, and all of its attendant activities, is contrary to the teachings of Jesus and positively useless as a means of settling national or international problems.

Not until the late world war did the general public realize the truth of the above statement so fully and completely. Since 1918 many other Protestant churches have heartily indorsed this principle so long adhered to by Friends. And yet, in spite of the growing popularity of this principle, in spite of the relative recency of the futility and horrors of the last war, we are beginning to forget, to accept war as inevitable. We are allowing our senators to vote for bigger and more costly cruisers; we are allowing the maintenance of a larger standing army than ever before; we are even allowing, with scarcely a protest, military training to be introduced into more colleges and high schools each year. We are told that such steps are merely for protection, for national security. Does a pugilist do intensive training for several years merely to protect himself from street urchins,

from civilized next door neighbors? Sooner or later he tries his skill against another professional pugilist, he stakes his life and career in an effort to bring more glory and money to himself at the expense of another. Does not history prove to us that militaristic nations follow the same course?

But perhaps the saddest and most noticeable part of this lethargy which is even taking possession of Quakerdom is the passive way in which Quakers submit, or allow their sons to submit, to military training while in college. Friends who proudly trace their ancestry back to William Penn or George Fox send their sons to Ohio State, or Penn State or Illinois with never a thought as to whether or not they will become proficient in the art of killing. In most cases a boy whose mind is made up can gain an excuse from R. O. T. C. But the fellow who has never thought much about the matter, who isn't sure just which course would be the right course, has little chance of being excused from the training. If he arrives on the campus still undecided he is swept along by the Psychology of the mob and fear of "getting in wrong." In nine cases out of ten he takes R. O. T. C. for two years.

This indecision on the part of the boy must surely be traced back to the home or home meeting. Perhaps the members of the meeting have never asked him if he is in sympathy with military training.

The Friends of State College, Pa., wish to protest against such procedure. They request that monthly meetings find out how many young men in their membership are going to state schools and just how they stand in regard to military training. They further urgently request that clerks of monthly meetings and Principals of Friends schools send lists of all students who are attending or planning to attend Penn State College to Mrs. Hannah J. Maule, 417 South Pugh Street, State College, Pa. This will serve a double purpose. It will serve to put State College meeting in touch with all newcoming Friends and it will greatly aid in solving the military training problem for the individuals concerned.

J. T. PETERS, *Clerk.*

QUARTERLY MEETING OR LECTURE COURSE?

Editor THE AMERICAN FRIEND:

I fear our desire to program our meetings has resulted in our old-fashioned Quarterly Meeting degenerating into a lecture course.

I have been thinking a good deal about the nature of our Quarterly Meetings since that time a year or two ago when a dear old gentleman, one of the pastors in a certain Quarterly Meeting, came to meeting feeling he had a message; and I believe he had the message for the morning service. Of course the Quarterly Meeting Superintendent was there, and of course he spoke. The poor old gentleman was pretty badly hurt over it. I felt sorry for him and could sympathize with him because once upon a time I had about the same experience.

I know that there are things to be said in favor of the programmed meeting, but after all is it really according to Friends to have every minute of the time programmed? It seems to me that there should be at least a little time for the expression of a full heart.

A YOUNG MINISTER.

QUESTIONS FOR TEACHERS

Editor THE AMERICAN FRIEND:

We read much about what is being done to promote peace and good will, but I wonder how much we teachers are doing in our classrooms to instill into the hearts and minds of the children a sincere love for peace. There is no doubt in my mind that much more can be done than we are doing to promote the cause of peace.

How much are we trying to do? How often do we remind the class of the Kellogg Peace Pact and its merits? How often do we try to show them that there are better things for a student to do during his vacation than to attend a C. M. T. C. camp?

Let us at least realize the possibilities which are before us as teachers and especially us Quakers.

J. K. RASH.

Berea College, Kentucky.

PASADENA PERSONALS

Edwin and Frances McGrew drove to Yosemite Park in May for a short vacation.

Eloise Hafford, a minister of New York City Meeting, who has been engaged in Home Mission work in St. Louis, Mo., for some time, is resting in Pasadena and making the acquaintance of Friends.

John Furnas and Robert Jordan of the class of 1928 at Earlham College are located in Pasadena for the summer.

Pasadena Friends of all branches joined in a picnic on June 8 in honor of Frederick J. Libby, who spoke to the company gathered around the tables on the subject, "Our Quaker President and His Foreign Policy." Later in the evening he addressed a large mass meeting in the Shakespeare clubhouse on "Steps Toward Peace." The daily papers of the city gave very liberal space to announcements and reports of these two addresses of Frederick Libby.

Children's Day was observed on June 9 by exercises in the Bible School assembly. Each department of the school contributed numbers for the program which was conducted by Edna E. Pickett for the program committee. The pastor, Edwin McGrew, continued the theme of the day in his sermon.

Many Pasadena Friends attended the funeral of Charles E. Tebbetts at Whittier on June 14, in memory of the devoted service he gave Pasadena meeting during the eleven years he was pastor here.

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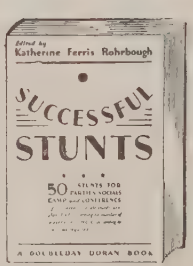

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BY WILLIAM C. ALLEN

John C. Winston Co., Philadelphia, 192 pages. $1.50

Our Friend in this stirring portrayal pictures modern warfare in all its futility with the apparent hope that we may all come to a clearer and better understanding of war as it actually is and by this understanding help to outlaw it.

His book is divided in a general way into three parts. The first deals with the causes of war, both direct and indirect. One of the main reasons given is the treaties that are consummated by officials of our various governments whereby alliances are formed entirely unknown to the people of those governments and which, in time of war, compel us to fight a nation against which we have no enmity. Another cause, we are shown, is the propaganda of the press upon which the public depends all too much. The effects of propaganda are portrayed very vividly, together with the public's apparent willingness to believe it. In the words of the writer, "Propaganda is the most terrible weapon so far developed by the war." Directly dependent upon propaganda is the hatreds that are aroused and played upon. Allied with this is the spirit of revenge. "The Allies," he says, "were not satisfied with 'an eye for an eye and a tooth for a tooth,' but it has since been officially confessed that this was carried to an infinitely greater degree than permitted by the law of Moses." We are told of outrages committed and of the brutality of our enemies, all for the purpose of arousing the passion of hatred and the desire to kill and destroy.

The second part of his book deal with the war directly. The author portrays his scenes so vividly that one cannot but shudder and wonder how civilized people, to say nothing of so-called Christians, could ever permit such a thing to come to pass. We are also given glimpses of the persecution and suffering that were heaped on those who did have the conviction, and what is more, who had the *courage of their conviction,* to speak and stand out against war. We are shown that these are the real heroes of the war and the ones that should be given honor instead of punishment.

The last part of this arresting book shows us the things that will be necessary to prevent wars in the future. When the women of our country and of the world "rise to the call of their higher instincts and help build up national efficiency and happiness by upholding the things that make for peace," then there will be an end of wars. When we teach the next generation "that there is no grip like the grip of friendship, fair dealing and love, that our splendid America, or splendid England, too, is to hold forth the emblems of light, liberty and justice, that spiritual assets constitute the only positive basis for material advancement and strength, then our home life shall reflect an exalted patriotism, our international relations shall exhibit equity, and our national safety shall more perfectly be secured." William Allen also says that "when the keen young people of the churches grasp and obey the fundamental fact that 'the job of the Church is to love the world' the churchly support of war will automatically cease, and the system will then receive a body blow that governments will be compelled to recognize."

Of this vividly written volume, Dr. Paul S. Leinbach, Editor of *The Reformed Church Messenger* and President of the Editorial Council of the Religious Press, says:

Of the various volumes attempting to reveal war as it really is, I have seen none quite so convincing and convicting as this great little book. I wish every preacher and teacher and editor in the land would take it to heart. that every member of Congress and of Parliament might make the contents of this book the subject of earnest thought and fervent prayer. And of course it concerns vitally every growing boy—and his parents. God grant that it may be used mightily to deliver us from the curse of using these days of peace to prepare for another war! Mr. Allen has made vivid and solemn the warning voiced several years ago by Herbert Hoover, when he said:: "The next war will be the cemetery of civilization."

PETROLEUM AND COAL, KEYS TO THE FUTURE

BY DR. W. T. THOM, JR.

Dr. W. T. Thom, Associate Professor of Geology, Princeton University, a member of the Society of Friends from Sandy Spring, Md., and one of the Friends Relief Workers in Austria, has made a distinct contribution to the world through his book, "Petroleum and Coal," which has just been published by the Princeton University Press. The book's thesis is found in the first sentence: "Petroleum and Coal are the motive forces of the modern industrial world, and are keys to national supremacy and world power."

The book proves this thesis. It might be called a textbook on Petroleum and Coal. The main part is given over to such subjects as the origin and classification of coal; the use of various grades of coal, distribution of coal throughout the world; geologic occurrences of oil, the oil fields of the world, and the oil industry.

Dr. Thom points out that civilization and culture have developed alongside the use of coal and oil. Iron and steel can not be manufactured without coal. The future of the civilization which surrounds us is effectively bound up with the exploitation of the coal and oil resources of the world. He states, "if we do not collectively and promptly give our best thought and effort to strengthening the hands of those who are trying to build wisely for the future of humanity, and unless justice and effective international law can be, and are, speedily made the basis for international arrangements, the question of coal and oil reserves ceases to be of importance, so probable is it that the poison gas of another world war will ere long usher in a second Dark Age."

Dr. Thom not only gives information about the distribution of coal and oil throughout the world, but also shows how important it is that this great source of power should be made available for all mankind, rather than used for the benefit of a few. All who are interested in this great problem should secure a copy of the book. The price is $2.50.

"DOLLS OF FRIENDSHIP"

Some 13,000 Doll Messengers of Friendship went to Japan in 1926 and 1927, sent by the children and young people of the United States, and in response, late in 1928, came 58 superb Doll Ambassadors of Goodwill to the United States, to whom welcomes were given in more than a thousand receptions in all parts of our land.

A fascinating, illustrated volume, just issued, gives the first full account of that remarkable adventure in dolldom as well as in international relations, unique in the annals of human history. The volume is artistic in make-up and includes many photographs of the dolls individually and in groups and also of some of the official receptions. The multi-colored frontispiece of smiling Miss Mariko wins the heart at the very opening, and the charming letters of the children and the songs of welcome, both American and Japanese, afford glimpses of life, East and West, and reveal throb beats of loving hearts. In the last chapter is a statement of the principles and objectives underlying these projects of the Committee on World Friendship Among Children.

The book may be secured from the Committee on World Friendship Among Children, 289 Fourth Avenue, New York, for $1.50, postpaid. Order early, as the edition is limited.

QUAKERDOM · AT · LARGE

Amy Johnson Marvel, Emma C. Cosand, Margaret Dorland Webb and Grace Miles are this week representing the Woman's Missionary Society of Richmond at the Winona School of Missions, Winona Lake, Indiana.

* * * *

John M. Hill of Pasadena, California, who celebrated his ninety-first birthday anniversary on June 6, was reported quite ill on June 14, and early on the following day passed to the life beyond. A brief sketch of his life will later be given.

* * * *

Sunday at London Yearly Meeting was largely Young Friends day. The annual business meeting in the Small Meeting-house was very ably conducted. The possibility of an international paper for Young Friends, the arrangements for the large conference to be held at Leighton Park in August, work in Germany and work in the British coal fields were given attention in order by a crowded house. Then the gathering adjourned and taxed the accommodation of the tea room below.

* * * *

How they do things in London is reported by *The Friend* thus: "A ticketless stranger presented himself at Friends House on the Swarthmore Lecture night of the London Yearly Meeting and offered a doorkeeper five pounds for admission; but he went away sorrowful—doorkeepers are not to be bought. But another Friend, perhaps with the Coalfields Distress Fund in mind, declared that she would have sold her ticket had she known. Except for such charity few would have surrendered their privileges, even with the knowledge that the lecture itself could be bought in printed form."

* * * *

The Parliamentary situation created by the recent British election is one which offers an opportunity for the trial of a new way of legislation, that of agreement rather than by controversial methods of carrying bills through the House of Commons. For the second time a Labor Government is in office, but not in power in the sense of having a majority of the whole House. Of the twenty-four Friends who were candidates in the General Election the following won their seats with substantial majorities: George M. Gillett, Dr. Alfred Salter, J. H. Hudson, Cecil Hanbury, C. Roden Buxton, Walter H. Ayles, Dr. Ethel Bentham, P. J. Noel Baker, and Will Hall. O. G. Willey, in West Birmingham, in a pole of 33,681, came within 44 votes of defeating Sir Austin Chamberlain. Besides Friends, a considerable number of pacifists have been returned, including several who took the hard path of the conscientious objector in the war.

* * * *

Henry T. Gillett, who will be remembered in this country as one of the fraternal delegates from London Yearly Meeting to the Five Years Meeting in 1922, opened the discussion of the subject, "Vision and Spiritual Power," during London Yearly Meeting, brought forward by the Home Service Committee. From the tabular statement, he pointed out that from a membership of nearly 20,000 there had been a total addition of only five, and that the number of convincements had been going down for some years. The problem was to make the meeting place attractive to the adult as well as to the adolescent, one to which we should be glad to ask people to come. He invited those who spoke long and regularly in meeting to see whether they could hold an audience at the street corner for more than ten minutes.

* * * *

Friends of the twentieth century are acquainted with the Penn Country in a way that they were not in the nineteenth. With the re-opening of Jordans Meeting-house, the establishment of Jordans village, the purchase of Old Jordans and its opening as a hostel, the fixing of a railway halt near Jordans, there has grown up a Quaker population in that neighborhood that in some ways recalls seventeenth century conditions. Hence the handsome volume entitled, "The Penn Country and the Chilterns," which John Lane has just published, will make its special appeal to Friends. The second and third chapters are chiefly about Penns and Peningtons and their friends in the neighborhood down to modern times. The whole district "seems to have something of a Quaker air both in its quietude and unostentatious comeliness, and also in its old-fashioned difference from the common run."

* * * *

The cosmopolitan character of London Yearly Meeting this year is readily indicated by the following paragraph in *The Friend* (London): Friends had a special treat in listening to Dr. Henry T. Hodgkin on his recent impressions in and of China. Carl Heath and Cutbert Wigham described some of their recent experiences in Syria. Dr. R. J. Gittins, John S. Hoyland and Reginald Dann represented India. . . . After a deep silence the Meeting listened to a message from the France Monthly Meeting, given by a French Friend, Ernest Niegler, while the German Yearly Meeting was represented by Christian Stolz, Bertha Bracey and Joan M. Fry. Bertram Pickard brought greetings from the Geneva group, while Basil Backhouse and Edward Leu spoke of Madagascar's needs. Philip Burtt dwelt on the opportunity of Friends among students from abroad, especially from India and China, now studying in London.

FRIENDS MEETING

144 East 20th Street, New York, extends a hearty invitation to visitors to attend its sessions on First days at 11 a. m. Open all summer.

NEWS OF OUR MEETINGS

O. Herschel Folger, pastor of the Wilmington, Ohio, Meeting, has just finished a very busy period of "outside" speaking. He gave a total of fourteen high school baccalaureate and commencement addresses. In a few other places arrangements could not be made because of conflicting dates. The addresses were given in Clinton, Greene, Montgomery, Fayette, Jefferson, Highland and Ross Counties. Four of them were return school engagements, and five others were in communities where he had given other addresses. He also gave memorial addresses in Wilmington and Centerville, spoke before the student body of Wilberforce University, and gave the address at the Greene County Junior-Senior Banquet, besides speaking before the Richmond Rotary Club while attending the Board meetings in Richmond.

* * * *

The Friends Mission at Ada Chapel in East Wilmington, Ohio, was entertained in an unusual way when one of its members contributed ice cream and all the members met socially for an hour before an evening session in which Harry Leasure, the blind messenger of love and cheer, spoke.

* * * *

Spiceland Community has just closed a most successful three weeks Daily Vacation School. Ninety-four pupils were enrolled, and Clara Symons was superintendent, Mary Brooks had charge of the Kindergarten, Elmer Hassler taught Manual Training, and Helen Evans, Bessie Allen, Miss McShirley with Kenneth Pickering were the other teachers. The pastor, William O. Fox, was busy any place he was needed.

* * * *

Spiceland Quarterly Meeting was held June 8. It was an all-day meeting and a fine crowd was there from the meetings of the quarter. Charles E. Hiatt, Superintendent of Indiana Yearly Meeting, was present and gave many helpful suggestions. Levinus K. Painter, of Clinton-

dale, New York, brought a splendid message during the hour of worship. A basket dinner was served at noon in the basement of the church. The business session, in the afternoon, was well attended. The following Sunday evening was the Quarterly Meeting for the young people. Each meeting sent representatives, and each meeting had a part on the program, after which a social time was enjoyed. Because the weather was cool a bright five burned in the big fireplace in the basement, where frappe and wafers were served to one hundred young people, who had a good time.

* * * *

Hardins Creek Friends of Wilmington Yearly Meeting held their fourth annual homecoming Sunday, June 9, at the Hardins Creek Church. Sunday School was held at the usual hour, followed by the regular meeting for worship, conducted by the pastor, W. E. Bogan. His message, taken from Christ's words, "What think ye of Christ?" was food for thought. After his message quite a number took the opportunity to express their thoughts of Christ. The afternoon program, in charge of Frank P. Milner, opened with music by the New Petersburg Orchestra and devotional exercises by Joseph J. Hoskins and John L. Montgomery, former pastors. The congregation was favored with a song by the Leesburg Male Quartet. C. N. Winkle of Hillsboro, Ohio, gave a very interesting talk, followed by vocal and instrumental music. About four hundred were present and many felt that the day had been well spent and that the occasion was an inspiration to faithfulness in the service for Christ.

* * * *

Croton Valley Friends entertained Chappaqua Monthly Meeting for June at a picnic luncheon in the woods. A discussion of times and places of holding monthly meeting was followed by a delightful talk on Desert Oases by Abram S. Underhill. "A pleasant time was enjoyed by all."

* * * *

First Friends Bible School, Detroit, Michigan, observed Children's Day on June 9 with an appropriate program by the children. Much credit is due Margaret Thorp, Elsie Waddington and Maude Chase for their efforts in making the day a success. The church was beautifully decorated with flowers provided by Mr. and Mrs. J. L. Kampfert, and the attendance was large. The day preceding Arthur George Thorp and Lawrence G. Smith took their classes of Intermediate boys picnicking to Edison Lake, where all enjoyed a pleasant afternoon with games and good fellowship.

* * * *

Ira C. Dawes, minister of the Friends Church at Detroit, Michigan, who is popular with "Y" fellows, spoke at the Lobby Program for young men at the downtown branch of the Y. M. C. A., Sunday afternoon, June 16, on the subject, "Suppose Nobody Cares."

* * * *

A very interesting meeting was recently conducted by Wilmington Yearly Meeting's Service Committee at one of the colored churches in Wilmington, Ohio. The members of the two colored churches were invited to join in the service. Mary Hawkins Terrell gave a very interesting and instructive talk on "Birds I Have Learned to Know and Love in My Orchard." Miss Master of the Farm Bureau assisted. Friends are hoping to have other interracial meetings with Miss Master organizing some club work among the colored young women. This fall they hope to have some meetings to interest them along Peace lines.

The return of the three sons of Timothy B. Hussey from their tour in the East was the occasion for a pleasant reception. Sunday, June 16, the exercises at the Baptist Church, North Berwick, Maine, were devoted to a recital of their experiences. After the opening exercises in the forenoon meeting, Augustine J. Hussey and his wife, whose son Philip served in Friends reconstruction work in France during the war, occupied the time relating incidents of their trip in France, Switzerland, on the Mediterranean, at Alexandria, at the Pyramids and on the great desert. In the evening, William T. Hussey gave a fine lecture on Egypt and the wonders of that country, and Arthur M. Hussey, who had made a second tour of the Holy Land, gave a most excellent detailed account of Palestine, Mt. Tabor, Galilee, the Jordan, the Dead Sea, and of the research work going on at Damascus and other points where excavations are being made. These addresses were all well prepared and made interesting in every part. Seldom does a village audience get such word pictures of scenes, events and historical allusions so vividly and so attractively presented.

* * * *

Butternuts Quarterly Meeting was held, May 18 and 19, at the rural Friends Church near Unadilla, N. Y., and was well attended. Special messages were given by Ida T. Parker of Perry City that were stimulating and inspiring. At a meeting especially for young men and women, Saturday evening, she told most interestingly of the work of her daughter, Margaret R. Parker, on the Friends mission field in British East Africa. Sunday morning the house was taxed to its utmost capacity with people from far and near to receive her gospel message. The Bible school had a record attendance, and the children's meeting in the afternoon was a happy occasion. Dinner was served by local Friends in the community house across the way.

* * * *

The Children's Day program at First Friends Meeting, Richmond, on June 16, given by the Children's department of the Bible school during the hour for morning worship, was a very happy occasion. Amid flowers and branches from trees and singing birds, groups of children led the large audience in worship by song and prayer and recitation, accompanied by notes of canary birds and the sweet, majestic tones of the pipe organ. The superintendent, Cecil Scantland, also gave an interesting report of the work in week-day religious education for the last semester. All were favorably impressed with the good work being done by the superintendent and teachers in the Children's department as demonstrated by the exercises presented so well.

* * * *

A goodly number of Friends enjoyed a shortcake supper, then transacted the business of the church in the monthly meeting session of West Branch, N. Y., Friends Meeting. Henry M. Vore of Unadilla, and Valentine Krumm of West Branch exchanged pulpits Sunday, June 2. Interest is maintained among both children and adults in the Frank Dell Picture and lecture course, "What It Means to Be a Christian." People from the neighboring villages of Ava, Stokes, and Lee Center, where no Sunday evening meetings are held, are joining in for the instruction and inspiration of the course. Esther V. Krumm and daughter, Mary Esther, are remaining at the

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Unadilla Friends parsonage until the return of Henry Vore and Valentine Krumm from New York Yearly Meeting at Poughkeepsie.

* * * *

On June 16 First Friends Church of Pasadena, California, gave recognition in the morning meeting to sixteen young people of the congregation and Bible school who were members of graduating classes in Pasadena schools. The sermon of the pastor, Edwin McGrew, was based on the advice of Paul to Timothy, "Study to show thyself approved unto God," and called attention to Paul the student. The fact was emphasized that the whole trend of civilization was changed because of one Christian student who answered a Macedonian call. Pennants of local schools adorned the walls of the auditorium.

AN OUTLINE FOR STUDY OF DISCIPLINES

An outline for the study of Disciplines of the Society of Friends has been prepared by Homer J. Coppock of Chicago, Illinois. It presents a ready means of securing information on Friendly matters through a comparison of the various disciplines now being used by the different groups of Friends. In summarized form, these official statements contain many of the central principles of belief and practice about which knowledge is now being sought by many, and they furnish answers to many questions which Friends should be able to answer readily.

The booklet lists six Disciplines now in general use and suggests a plan of study. The historical statements introducing each book of discipline will give good help in understanding the trends of development. Distinctive doctrines are selected as, God and Man, Nature of the Church, Public Worship, Ministry, Use of the Scriptures, Use of Ordinances, Attitude toward Civil Government, Peace and Arbitration, Use of Oaths, Property and Trade, Education, Recreation, and references are cited for comparisons in the disciplines, each of which is followed by suggestive questions for group discussion.

A third section deals with Organization and Business Procedure and offers guidance for study of Church Membership, Elders and Overseers, Meeting on Ministry and Oversight, Queries and Advices, Business Meetings: Monthly, Quarterly, Yearly and Five Years Meeting; Missionary Service, Dealing with Offenders, Marriage Regulations, Financial Plans and Policies. In this connection it will be found profitable to read "A History of Friends in America," by Allen C. and Richard H. Thomas. (Fourth Edition.)

Copies of this outline may be secured from Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana, for fifteen cents each, postpaid, or a dozen copies to one address for $1.65. Disciplines may be obtained from the Clerks of the various Yearly Meetings whose addresses may be obtained from Friends Central Offices at the above address.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

New England: Providence, R. I.; June 25; Lindley M. Binford, 169 Concord St., Portland, Maine.

New York: Poughkeepsie, New York; June 27; L. Hollingsworth Wood, 501 Fifth Ave., New York City.

North Carolina: Guilford College, N. C.; August 6; L. L. Hobbs, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 13; C. Clayton Terrell, New Vienna, Ohio.

Western: Plainfield, Indiana; August 19; Albert L. Copeland, Paoli, Ind.

Ohio: Damascus, Ohio; August 20; Ralph S. Coppock, 711 Wright, Alliance, Ohio.

Iowa: Oskaloosa, Iowa; August 27; S. M. Hadley, Oskaloosa, Iowa.

Indiana: Richmond, Indiana; September 30; Arthur M. Charles, Henley Road, Richmond, Indiana.

Kansas: Wichita, Kansas; October 15; Frank C. Brown, Haviland, Kansas.

Baltimore: Baltimore, Maryland; November 11; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

DAILY BIBLE READINGS

Lesson for July 7: The Story of Ezekiel. Ezekiel 3:4-11; 24:15-18.

Golden Text: As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Ezekiel 33:11.

M. Ezekiel's Call. Ezek. 2:1-7.
T. Ezekiel's Preparation. Ezek. 3:4-11.
W. Ezekiel's Vision. Ezek. 1:4-14.
T. Ezekiel's Message. Ezek. 2:8—3:3.
F. Ezekiel's Responsibility. Ezek. 3: 16-21.
S. Hearing and Obeying. Matt. 7:24-29.
S. Jehovah a Preserver. Psalm 121.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. H. R. Keates, Minister.

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